

Dreams In Late Antiquity Studies In The Imagination Of A Culture Mythos The Princeton Bollingen Series In World Mythology

A companion volume for the usage of medieval miracle collections as a source, offering versatile approaches to the origins, methods, and techniques of various types of miracle narratives, as well as fascinating case studies from across Europe.

The recent centennial of the original publication of Sigmund Freud's *The Interpretation of Dreams* has generated a new wave of critical reappraisals of this monumental work. Considered one of the most important books in Western history, scholars from an astonishing variety of academic fields continue to wrestle with Freud's intricate theories and insights. *Dreams* is a long overdue collection of writing on dreams from many of the top scholars in religious studies, anthropology, and psychology departments. The volume is organized into three thematic sections: traditions, individuals and methods. The twenty-three articles highlight the most important theories, the most contentious debates, and the most far-reaching implications of this growing field of study.

Although cognitive psychology and neuroscience have usurped the influential position once held by psychoanalysis, this volume seeks to reclaim the value of the unconscious as a methodological tool for

the study of ancient texts by transforming our understanding of what it means, how it operates, and how it relates to textual hermeneutics.

This volume centers on dreams in Greek medicine from the fifth-century B.C.E. Hippocratic Regimen down to the modern era. Medicine is here defined in a wider sense than just formal medical praxis, and includes non-formal medical healing methods such as folk pharmacopeia, religion, 'magical' methods (e.g., amulets, exorcisms, and spells), and home remedies. This volume examines how in Greek culture dreams have played an integral part in formal and non-formal means of healing. The papers are organized into three major diachronic periods. The first group focuses on the classical Greek through late Roman Greek periods. Topics include dreams in the Hippocratic corpus; the cult of the god Asclepius and its healing centers, with their incubation and miracle dream-cures; dreams in the writings of Galen and other medical writers of the Roman Empire; and medical dreams in popular oneirocritic texts, especially the second-century C.E. dreambook by Artemidorus of Daldis, the most noted professional dream interpreter of antiquity. The second group of papers looks to the Christian Byzantine era, when dream incubation and dream healings were practised at churches and shrines, carried out by living and dead saints. Also discussed are dreams as a medical tool used by physicians in their hospital praxis and in the practical medical texts (iatrosophia) that they and laypeople consulted for the healing of disease. The final papers deal with dreams and healing in Greece from the Turkish period of Greece down to the current day in the Greek islands. The concluding

chapter brings the book a full circle by discussing how modern psychotherapists and psychologists use Asclepian dream-rituals on pilgrimages to Greece.

Synesius, *De insomniis*

Is There a Connection?

Dream Cultures

The Book of Ben Sira in Modern Research

Proceedings of the First International Ben Sira

Conference, 28-31 July 1996 Soesterberg,

Netherlands

Studies in the Imagination of a Culture

The Art of Dreams

Christians Shaping Identity explores different ways in which Christians constructed their own identity and that of the society around them to the 12th century C.E. It also illustrates how modern readings of that past continue to shape Christian identity.

In early medieval Europe, dreams and visions were believed to reveal divine information about Christian life and the hereafter. No consensus existed, however, as to whether all Christians, or only a spiritual elite, were entitled to have a relationship of this sort with the supernatural.

Drawing on a rich variety of sources—histories, hagiographies, ascetic literature, and records of dreams at saints' shrines—Isabel Moreira provides insight into a society struggling to understand and negotiate its religious visions.

Moreira analyzes changing attitudes toward dreams and visionary experiences beginning in late antiquity, when the church hierarchy

considered lay dreamers a threat to its claims of spiritual authority. Moreira describes how, over the course of the Merovingian period, the clergy came to accept the visions of ordinary folk—peasants, women, and children—as authentic. Dream literature and accounts of visionary experiences infiltrated all aspects of medieval culture by the eighth century, and the dreams of ordinary Christians became central to the clergy's pastoral concerns. Written in clear and inviting prose, this book enables readers to understand how the clerics of Merovingian Gaul allowed a Christian culture of dreaming to develop and flourish without compromising the religious orthodoxy of the community or the primacy of their own authority.

Although the actual dreaming experience of the Byzantines lies beyond our reach, the remarkable number of dream narratives in the surviving sources of the period attests to the cardinal function of dreams as vehicles of meaning, and thus affords modern scholars access to the wider cultural fabric of symbolic representations of the Byzantine world. Whether recounting real or invented dreams, the narratives serve various purposes, such as political and religious agendas, personal aspirations or simply an author's display of literary skill. It is only in recent years that Byzantine dreaming has attracted scholarly attention, and important publications have suggested the way in which Byzantines reshaped

ancient interpretative models and applied new perceptions to the functions of dreams. This book - the first collection of studies on Byzantine dreams to be published - aims to demonstrate further the importance of closely examining dreams in Byzantium in their wider historical and cultural, as well as narrative, context. Linked by this common thread, the essays offer insights into the function of dreams in hagiography, historiography, rhetoric, epistolography, and romance. They explore gender and erotic aspects of dreams; they examine cross-cultural facets of dreaming, provide new readings, and contextualize specific cases; they also look at the Greco-Roman background and Islamic influences of Byzantine dreams and their Christianization. The volume provides a broad variety of perspectives, including those of psychoanalysis and anthropology.

This is the fourth and final volume of Lester L. Grabbe's four-volume history of the Second Temple period, collecting all that is known about the Jews during the period in which they were ruled by the Roman Empire. Based directly on primary sources such as archaeology, inscriptions, Jewish literary sources and Greek, Roman and Christian sources, this study includes analysis of the Jewish diaspora, mystical and Gnosticism trends, and the developments in the Temple, the law, and contemporary attitudes towards Judaism. Spanning from the reign of

Herod Archelaus to the war with Rome and Roman control up to 150 CE, this volume concludes with Grabbe's holistic perspective on the Jews and Judaism in the Second Temple Period.

Dreams and Visions in the World of Islam Eastern Christianity and Late Antique Philosophy

On Prophecy, Dreams and Human Imagination Explorations in the Comparative History of Dreaming

Dreams in Late Antiquity

Remains and Representations of the Ancient City

This collection of studies on Dreams, Memory and Imagination in Byzantium reveals the distinctive and important roles of memory, imagination and dreams in the Byzantine court, the proto-Orthodox church and broader society from Constantinople to Syria and beyond

This book analyzes rabbinic responses to drought and disaster, revealing how the Talmudi grapples with problems of power, ethics, and ecology in Jewish late antiquity.

Virginia Burrus argues that the early accounts of the lives of saints are not anti-erotic but rather convey a sublimely transgressive "counter-eroticism" that resists the marital, procreative ethic of sexuality found in other strands of Christian tradition.

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Gender and Class in Early Christian Childbearing
Discourse

Oneirology in Greco-Roman Antiquity

Dreams, Memory and Imagination in Byzantium

Dreams and Suicides

The Greek Novel from Antiquity to the Byzantine
Empire

The Interpretation of Dreams

Cultural Memory and Imagination

Urban Dreams and Realities is a collection of articles on cities in ancient cultures, both their physical and conceptual aspects. A wide range of subjects and disciplinary perspectives are represented, especially the archaeology, epigraphy and literature of the Roman Empire.

The series Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft (BZAW) covers all areas of research into the Old Testament, focusing on the Hebrew Bible, its early and later forms in Ancient Judaism, as well as its branching into many neighboring cultures of the Ancient Near East and the Greco-Roman world.

Our imagination reveals our experience of ourselves and our world. The late philosopher of science and poetry Gaston Bachelard introduced the notion that each image that comes to mind spontaneously is a visual representation of the cognitive

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and affective pattern that is moving us at the time - often unconsciously. When such a mental image inspires a picture or text, it evokes in the mind of the reader or beholder a replication of the internal pattern that originally inspired the artist or writer. Thus mental images are rarely empty phantasies. Whereas intellectual concepts are conscious constructions of abstracted relations, mental images evoked by texts and pictures often point - like dreams - to pre-verbal experience that patterns itself through multiplying associations and analogies. These mental images can also manifest their own limits, pointing indirectly to experiences beyond what can be expressed and communicated. The six essays in this volume seek to uncover the dynamic patterns in verbal and pictorial images and to evaluate their potentialities and limitations. Thematically ordered according to their specific focus, the essays begin with material images and move on to increasing degrees of immateriality. The subjects treated are: verbal descriptions of an icon and of a statue; imaginative visions and auditions evoked by material depictions; verbal imagery describing imagined sculptures and scenes as compared with drawings of a moving

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historical pageant; drawings of symbolic figures representing subtle relationships between verbal expositions that cannot be syntactically represented; dream images that precipitate actual healing; and aural patterns in a sounded text that are experienced as 'images' of affective dynamisms.

The essays in this provocative collection exemplify the innovations that have characterized the relatively new field of late ancient studies. Focused on civilizations clustered mainly around the Mediterranean and covering the period between roughly 100 and 700 CE, scholars in this field have brought history and cultural studies to bear on theology and religious studies. They have adopted the methods of the social sciences and humanities—particularly those of sociology, cultural anthropology, and literary criticism. By emphasizing cultural and social history and considerations of gender and sexuality, scholars of late antiquity have revealed the late ancient world as far more varied than had previously been imagined. The contributors investigate three key concerns of late ancient studies: gender, asceticism, and historiography. They consider Macrina's scar, Mary's voice, and

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the harlot's body as well as Augustine, Jovinian, Gregory of Nazianzus, Julian, and Ephrem the Syrian. Whether examining how animal bodies figured as a means for understanding human passion and sexuality in the monastic communities of Egypt and Palestine or meditating on the almost modern epistemological crisis faced by Theodoret in attempting to overcome the barriers between the self and the wider world, these essays highlight emerging theoretical and critical developments in the field. Contributors. Daniel Boyarin, David Brakke, Virginia Burrus, Averil Cameron, Susanna Elm, James E. Goehring, Susan Ashbrook Harvey, David G. Hunter, Blake Leyerle, Dale B. Martin, Patricia Cox Miller, Philip Rousseau, Teresa M. Shaw, Maureen A. Tilley, Dennis E. Trout, Mark Vessey

Where Dreams May Come
Envisioning Experience in Late Antiquity and the Middle Ages
Reading Dreams
Birthing Salvation
Dreams
Reflections and Representations
The Ancient Unconscious

The idea of heaven held a special place in the late antique imagination, which was marked by a poignant sense of the relevance of otherworldly realities for

earthly life. Such concerns can be found not only in Judaism and Christianity but also in the Greco-Roman religious, philosophical, scientific, and 'magical' traditions. Transcending social, regional and creedal boundaries, the preoccupation with heaven in Late Antiquity serves as a focus for an interdisciplinary approach to understanding this formative era in Western culture and history. Drawing upon the expertise of scholars of Classics, Ancient History, Jewish Studies and Patristics, this volume explores the different functions of heavenly imagery in different texts and traditions in order to map the patterns of unity and diversity within the religious landscape of Late Antiquity.

This volume offers a comparative, cross-cultural history of dreams. The essays examine a wide range of texts concerning dreams, as culled from a rich variety of religious contexts: China, India, the Americas, classical Greek and Roman antiquity, early Christianity, and medieval Judaism and Islam. Taken together, these pieces constitute an important first step toward a new understanding of the differences and similarities between the ways in which different cultures experience the universal yet utterly unique world of dreams.

People in Western societies have long been interested in their dreams and what they mean. However, few non-Muslims in the West are likely to seek interpretation of those dreams to help them make life-changing decisions. In the Islamic world the situation is quite different. Dreaming and the import of visions are here of enormous significance, to the degree that many Muslims believe that in their dreams they are receiving divine guidance; for example, on whether or

not to accept a marriage proposal, or a new job opportunity. In her authoritative new book, Elizabeth Sirriyeh offers the first concerted history of the rise of dream interpretation in Islamic culture, from medieval times to the present. Central to the book is the figure of the Prophet Muhammad - seen to represent for Muslims the perfect dreamer, visionary and interpreter of dreams. Less benignly, dreams have been exploited in the propaganda of Islamic militants in Afghanistan, and in apocalyptic visions relating to the 9/11 attacks. This timely volume gives an important, fascinating and overlooked subject the exploration it has long deserved.

Dodson reads the dreams in the Gospel of Matthew (1:18b-25; 2:12, 13-15, 19-21, 22; 27:19) as the authorial audience. This approach requires an understanding of the social and literary character of dreams in the Greco-Roman world. Dodson describes the social function of dreams, noting that dreams constituted one form of divination in the ancient world, and looks at the theories and classification of dreams that developed in the ancient world. He then moves on to demonstrate the literary dimensions of dreams in Greco-Roman literature. This exploration of the literary representation of dreams is nuanced by considering the literary form of dreams, dreams in the Greco-Roman rhetorical tradition, the inventiveness of literary dreams, and the literary function of dreams. The dreams in the Gospel of Matthew are then analyzed in this social and literary context. It is demonstrated that Matthew's use of dreams as a literary convention corresponds to the script of dreams in other Greco-Roman narratives. This correspondence includes the form of the

Matthean dreams, dreams as a motif of the birth topoi (1:18b-25), the association of dreams and prophecy (1:22-23; 2:15, 23), the use of the double-dream report (2:12 and 2:13-15), and dreams as an ominous sign in relation to an individual's death (27:19). An appendix considers the Matthean transfiguration as a dream-vision report.

God and Dreams

Mantikê

The Cultural Turn in Late Ancient Studies

Gender, Asceticism, and Historiography

Religions of Late Antiquity in Practice

From Hermas to Aquinas

Power, Ethics, and Ecology in Jewish Late Antiquity

Why did dreams matter to Jews, Byzantine Christians, and Muslims in the first millennium? *Dreams and Divination from Byzantium to Baghdad, 400 - 1000 CE* shows how the ability to interpret dreams universally attracted power and influence in the first millennium. In a time when prophetic dreams were viewed as God's intervention in human history, male and female prophets wielded unparalleled power in imperial courts, military camps, and religious gatherings. The three faiths drew on the ancient Near Eastern tradition of dream key manuals, which offer an insight into the hopes and fears of ordinary people. They melded pagan dream divination with their own scriptural traditions to produce a novel and rich culture of dream interpretation. Prophetic dreams enabled communities to understand their past and present circumstances as divinely ordained and helped to bolster the spiritual authority of dreamers and those who had the gift of interpreting their dreams. Bronwen Neil takes a gendered approach to the analysis of the common culture of dream interpretation across late antique Jewish, Byzantine, and Islamic sources to 1000 CE, in order to expose the ways in

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which dreams offered women a unique opportunity to exercise influence. The epilogue to the volume reveals why dreams still matter today to many men and women of the monotheist traditions.

This book is a collection of studies by scholars Greek, Roman, Egyptian, and early Christian religions on the topic of divination. Its topics range from necromancy to dice rolling, free-lance diviners to Delphi, and includes treatments from the Archaic period to Late Antiquity.

Dream interpretation was a prominent feature of the intellectual and imaginative world of late antiquity, for martyrs and magicians, philosophers and theologians, polytheists and monotheists alike. Finding it difficult to account for the prevalence of dream-divination, modern scholarship has often condemned it as a cultural weakness, a mass lapse into mere superstition. In this book, Patricia Cox Miller draws on pagan, Jewish, and Christian sources and modern semiotic theory to demonstrate the integral importance of dreams in late-antique thought and life. She argues that Graeco-Roman dream literature functioned as a language of signs that formed a personal and cultural pattern of imagination and gave tangible substance to ideas such as time, cosmic history, and the self. Miller first discusses late-antique theories of dreaming, with emphasis on theological, philosophical, and hermeneutical methods of deciphering dreams as well as the practical uses of dreams, especially in magic and the cult of Asclepius. She then considers the cases of six Graeco-Roman dreamers: Hermas, Perpetua, Aelius Aristides, Jerome, Gregory of Nyssa, and Gregory of Nazianus. Her detailed readings illuminate the ways in which dreams provided solutions to ethical and religious problems, allowed for the reconfiguration of gender and identity, provided occasions for the articulation of ethical ideas, and altogether served as a means of making sense and order of the world.

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The history and literature of the Roman Empire is full of reports of dream prophecies, dream ghosts and dream gods. This volume offers a fresh approach to the study of ancient dreams by asking not what the ancients dreamed or how they experienced dreaming, but why the Romans considered dreams to be important and worthy of recording. Dream reports from historical and imaginative literature from the high point of the Roman Empire (the first two centuries AD) are analysed as objects of cultural memory, records of events of cultural significance that contribute to the formation of a group's cultural identity. The book also introduces the term 'cultural imagination', as a tool for thinking about ancient myth and religion, and avoiding the question of 'belief', which arises mainly from creed-based religions. The book's conclusion compares dream reports in the Classical world with modern attitudes towards dreams and dreaming, identifying distinctive features of both the world of the Romans and our own culture.

A Reader on Religious, Cultural and Psychological
Dimensions of Dreaming

Dreams and Dreaming in the Roman Empire

A History of the Jews and Judaism in the Second Temple
Period, Volume 4

Dreams, Healing, and Medicine in Greece

Heavenly Realms and Earthly Realities in Late Antique
Religions

Dreams and Divination from Byzantium to Baghdad,
400-1000 CE

Incubation Sanctuaries in the Greco-Roman World

**This study discusses the Greek novel
through the ages, from the genre's
flowering in late Antiquity to its learned
revival in twelfth-century Byzantium. Its**

unique feature is its full coverage of the Byzantine novels, demonstrating that they both depend upon and react against the ancient novel, and can only be understood against the cultural backdrop of ancient Greek literature. Dreams and Suicides analyses the cultural symptoms and attitudes portrayed or implied in the novels, thus rooting them in a social rather than merely a literary context. For all students of ancient culture, this book provides important and original insights into the genre of ancient literature.

'Dreams are products of the mind, and do not come from any external source'

Artemidorus' The Interpretation of Dreams (Oneirocritica) is the richest and most vivid pre-Freudian account of dream interpretation, and the only dream-book to have survived complete from Greco-Roman times. Written in Greek around AD 200, when dreams were believed by many to offer insight into future events, the work is a compendium of interpretations of dreams on a wide range of subjects relating to the natural, human, and divine worlds. It includes the meanings of dreams about the body, sex, eating and drinking, dress, the weather, animals, the gods, and much else. Artemidorus' technique of dream interpretation stresses the need to know

the background of the dreamer, such as occupation, health, status, habits, and age, and the work is a fascinating social history, revealing much about ancient life, culture, and beliefs, and attitudes to the dominant power of Imperial Rome. Martin Hammond's fine translation is accompanied by a lucid introduction and explanatory notes by Peter Thonemann, which assist the reader in understanding this important work, which was an influence on both Sigmund Freud and Michel Foucault.

The Oxford Dictionary of Late Antiquity is the first comprehensive reference book covering every aspect of history, culture, religion, and life in Europe, the Mediterranean, and the Near East (including the Persian Empire and Central Asia) between the mid-3rd and the mid-8th centuries AD, the era now generally known as Late Antiquity. This period saw the re-establishment of the Roman Empire, its conversion to Christianity and its replacement in the West by Germanic kingdoms, the continuing Roman Empire in the Eastern Mediterranean, the Persian Sassanian Empire, and the rise of Islam. Consisting of over 1.5 million words in more than 5,000 A-Z entries, and written by more than 400 contributors, it is the

long-awaited middle volume of a series, bridging a significant period of history between those covered by the acclaimed Oxford Classical Dictionary and The Oxford Dictionary of the Middle Ages. The scope of the Dictionary is broad and multi-disciplinary; across the wide geographical span covered (from Western Europe and the Mediterranean as far as the Near East and Central Asia), it provides succinct and pertinent information on political history, law, and administration; military history; religion and philosophy; education; social and economic history; material culture; art and architecture; science; literature; and many other areas. Drawing on the latest scholarship, and with a formidable international team of advisers and contributors, The Oxford Dictionary of Late Antiquity aims to establish itself as the essential reference companion to a period that is attracting increasing attention from scholars and students worldwide. The essays in Eastern Christianity and Late Antique Philosophy provide valuable insights into the central role of philosophical ideas in a period when paganism was in decline and Eastern Christians were forging their community identities.

**The Oxford Dictionary of Late Antiquity
The Jews under the Roman Shadow (4 BCE–150
CE)**

**An Audience-Critical Approach to the
Dreams in the Gospel of Matthew
Dreaming in Byzantium and Beyond
Studies Inspired by Pauline Allen
Dynamic Patterns in Texts and Images
Dreams as Divine Communication in
Christianity**

Explores the significance of dreams in early Christian Egypt, using sources from Philo and Origen to Athanasius and early monks.

In this book, Gil H. Renberg analyzes in detail the vast range of sources for “incubation,” dream-divination at a divinity’s sanctuary or shrine, beginning in Sumerian times but primarily focussing on the Greeks and Greco-Roman Egypt.

With few exceptions, the scholarship on religion in late antiquity has emphasized its tendencies toward transcendence, abstraction, and spirit at the expense of matter. In *The Corporeal Imagination*, Patricia Cox Miller argues instead that ancient Christianity took a material turn between the fourth and seventh centuries. During this period, Miller contends, there occurred a major shift in the ways in which the human being was oriented in relation to the divine, a shift that reconfigured the relationship between materiality and meaning in a positive direction. *The Corporeal Imagination* is a groundbreaking investigation into the theological poetics of material substance in late ancient Christian texts. From hagiographies to literary descriptions of sacred paintings to treatises on relics and theurgy, Miller examines a wide variety of ancient texts to reveal how Christian writers increasingly described the matter of the

world as invested with divine power. By appealing to the reader's sensory imagination, Christian texts endowed phenomena like relics, saints' bodies in hagiography, and saints' presence in icons with a visual and tactile presence. The book draws on a variety of contemporary theoretical models to elucidate the significance of all these materials in ancient religious life and imagination.

This book is a collection of nearly seventy Late Antique primary religious texts that constitute a comprehensive view of religious practice in Late Antiquity. This sourcebook includes discussions of asceticism, religious organization, ritual, martyrdom ...

Psychoanalysis and the Ancient Text

Dreams, Virtue and Divine Knowledge in Early Christian Egypt

A Companion to Medieval Miracle Collections
From Antiquity to the Present

The Sex Lives of Saints

A History of Muslim Dreaming and Foreknowing

Urban Dreams and Realities in Antiquity

In Ancient Science and Dreams, M. Andrew Holowchak analyzes the ancient notion of science of dreams throughout Greco-Roman antiquity, from the Classical Greece in the fifth century B.C. to the Roman Republic in the fourth century A.D. Holowchak investigates psycho-physiological accounts, interpretation of prophetic dreams, and the use of dreams in secular and non-secular medicine. Culling from some of the fullest and most important accounts of dreams and ordering the presentation in each section chronologically, the author analyzes the extent to which empirical and non-empirical factors guided ancient accounts in Greco-Roman antiquity.

We all dream; we all share these strange experiences that infuse our nights. But we only know of those nightly adventures when we decide to represent them. In the long history of coming to terms with dreams there seem to be two different ways of delineating our forays into the world of the unconscious: One is the attempt of interpreting, of unveiling the hidden meaning of dreams. The other one is not so much concerned with the relation of dream and meaning, of dream and reality, it rather concentrates on trying to find means of representation for this extremely productive force that determines our sleep. The essays collected in this book explore both attempts. They follow debates in philosophy and psychoanalysis and they study literature, theatre, dance, film, and photography.

In the book presented here, one encounters dreams and visions from the history of Christianity. Faculty members of the Tilburg School of Theology (TST; Tilburg University, The Netherlands) and other (Dutch and Flemish) experts in theology, Late Antiquity and the Middle Ages present a collection of articles examining the phenomenon of dreaming in the Christian realm from the first to the thirteenth century. Their aim is to investigate the dream world of Christians as a source of historical theology and spirituality. They try to show and explain the importance and function of dreams in the context of the texts discussed, meanwhile making these texts accessible and understandable to the people of today. By contextualizing those dreams in their own historical imagery, the authors want to give the reader some insight into the fascinating dream world of the past, which in turn will inspire him or her to consider the dream world of

At one time when an individual wanted a direct, personal experience of God that person turned to his or her dreams. The early third century Christian defender of the faith, Tertullian, observed, "Is it not known to all people that the dream is the most usual way that God reveals himself to man?" Yet by the eleventh century, King William II of England states, "They are not good Christians that regard dreams." Why did this reversal of opinion occur, not only in Christian thinking, but in Jewish and Islamic attitudes also? *God and Dreams: Is There a Connection?* traces the historic connection between God and dreams and examines why this shift happened. While particular attention is given to Jewish, Christian, and Islamic thought, several secular disciplines are discussed also. After investigating the different points of view, an argument is made that the connection between God and dreams still exists.

Dreams, Visions, and Spiritual Authority in Merovingian Gaul

Studies in Ancient Divination

Christians Shaping Identity from the Roman Empire to Byzantium

An Erotics of Ancient Hagiography

Signifying the Holy in Late Ancient Christianity

Rabbinic Responses to Drought and Disaster

The Corporeal Imagination

In *Birthing Salvation* Anna Rebecca Solevåg shows how childbearing discourse interfaces with salvation discourse in the Pastoral Epistles, the Acts of Andrew and the Martyrdom of Perpetua and Felicitas. Issues of gender and class are explored

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through an intersectional analysis.

Synesius' essay *De insomniis* ('On Dreams') inquires into the meaning and importance of dreams for human beings and treats themes - most of all the relationship of humans to higher spheres -, which for religiously- and philosophically-minded people are still important today.

Ancient Science and Dreams